

BUY THE BEST!

When looking for a Watch investigate the qualities of the

+ROCKFORD.+

We have these Celebrated

WATCHES

In all varieties, and the prices are no higher than inferior goods of other manufacture.

W. R. ABBOTT & CO.

GOOD READING

For Cold, Dull Days.

SO DON'T FAIL TO NOTICE THIS.

TOWNE & BEIK, the leading grocers of this city are striving hard and making Extraordinary Low Prices on Groceries for a share of your trade.

22 pounds of the best granulated sugar, \$1.00
24 pounds Extra C. Sugar, 1.00
25 pounds C. Sugar, 1.00

We are still sending out 30c for free, for 25c. You will find that this opportunity is got a few pounds of it. It is a very fine combination.

Sticks, (Yeast or Butter) Crackers, 5c
Our Pates, 1.00 a lb. \$1.00 for 50 pounds
is better, and only sold in the market, at 1.00.

\$1.20 for 1 pound of Half Pate, or

good flour, 35c for 50 pounds
Pillsbury's Best, 35c for 50 pounds
very cheap.

Paritan Soap, 7 lb. for 1.00

American Standard Soap, 6 lb. for 25c

Palm Leaf, 11 lb. bars, 25c

Don't forget that we are the London Dr. Frank. You can get anything in that you want at one place, and at prices to suit all.

California Prunes, 81c

California Evaporated Pudding, 10c

California Evaporated Pudding, 12c

NEW STYLES. SPRING 1892.

Complete Assortment of Gentlemen's Stiff Hats.**

WYLER'S SELF-COMFORMING
LIGHT WEIGHT STIFF HATS.
Correct Styles in Black and the
New Plevalling Shades.

AT \$8.50.

THE BEST. NONE BETTER.

New Tan Shade! New Walnut Shade! New Chocolate Shade!

WE HAVE
GOOD STIFF HATS.
New Shapes, at
\$1.25, \$1.50, \$2.00,
\$2.50.

DAILY REPUBLICAN.

CLOYD,

144 East Main St.,
IS AGENT FOR

PILLSBURY'S
BEST FLOUR.

The price to-day is

\$1.40 for 50 lb. Sack.

THE BEST IS THE CHEAPEST.
PILLSBURY'S BEST IS THE BEST.

MOMDAY EVE. FEB 23, 1892.

LOCAL AND GENERAL NEWS.

DENZ & SON, tailors
"BLUE JEANS" to-morrow night at the
Grand.

The Chronothanatolstroem

Always in demand—the Michi Little
Rose and Bouquet cigars

The board of supervisors will meet
next week—Tuesday, March 7.

For building wood ask F. C. Caldwell,
the coal dealer.

SELECT the White Loaf and Daily
Bread made by Shellabarger

The railway conductors' bell will occur
to night at the St. Nicholas hotel

Just purchased—a handsome lot of
charme portieres at reduced prices

LINN & SCRUGGS D G & C CO

The Grand Opera House, cigars, made
by Kock & Wagland, are the best in town
mark it.

The Chronothanatolstroem

ELEGANT buckwheat flour and maple
syrup at May & Churchman's grocery
store

BLANK & CHASE the place to buy
your Paints, Wall Paper and Window
Shades

FRESH lake fish and dressed poultry,
can be had at May & Churchman's grocery
store

New spring shades in kid gloves and
moleskin suede gloves, just received
at Linn & Scruggs D G & C CO

DEDICATION of the Baptist mission
chapel in East Park Boulevard to
tomorrow evening. Entertainment at the
same place Thursday night

Low prices prevail at C B Prescott's
music store on North Water street. Easy
terms. See the elegant display of pianos
and organs

We wish to extend our heartfelt thanks
to the friends and neighbors, who so
kindly assisted us through the sickness
and death of our beloved wife and
mother. Only such kindness can be re-
warded by the one who rewards all who
administer such deeds of love. Samuel
Friend and family

It is quite probable that you may need
the services of a physician some day, but
you can postpone the time indefinitely
by keeping your blood pure and your
system invigorated through the use of
Ayer's Sarsaparilla. Prevention is better
than cure, responsible firm that will
back up what it sells, than to purchase
without these assurances, an unknown
machine from a stranger who has no
goodwill to the consumer at all. In connection
with the opening of the Caligraph we also
sell all typewriter supplies. J. H. Bev-
erly City Book Store, Decatur, Ill. Sole
agent

Ladies' Wraps

11 a first notice of new spring jackets
for girls and children have
been received at

LINN & SCRUGGS D G & C CO.

ALTHOUGH known in Egypt and else-
where 3000 years ago, the practical use
of this in canalizable qualities has
been delayed to the present age

BUCKINGHAM'S ARMOUR SAUCE

The best sauce in the world for cuts,
bruises, sore places, sore feet,
sores, ulcers, abscesses, boils, carbuncles,
and all skin eruptions, and poi-
tions, etc., etc., etc., and no ray required. It
is guaranteed to give perfect satisfaction,
or money refunded. Price 25c
per box. For sale by King & & daw
druggists.

The "Centainer" kid gloves are the
handsomest, best fitting, best wearing
and cheapest gloves in the U. S.

LINN & SCRUGGS D G & C CO.

THE CHRISTIAN SCIENCE rooms, 14 & 15,

two floor, west end of Faeton

Block, which have been recently furnished, will
be open daily from 10 to 12 a. m., and 2
to 4 p. m. All who would like to know
more of the subject are cordially invited to
call. Bible study Tuesday, 7.30 to
9.30 p. m.

BUCKINGHAM'S ARMOUR SAUCE

The best sauce in the world for cuts,
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per box. For sale by King & & daw
druggists.

It is said that three quarters of the
entire manufacturing capital of the United
States or \$2,000,000,000 is directly or in-
directly based upon patents

Cough Following the Grippe

Many persons who have recovered
from grippe are still subject to a cough
which will promptly follow the grippe
and rattle in the lungs, affecting a per-
manent or a very short time. 25
and 50 cent bottles for sale by

Dr. B. C. Hause, 1421 Main Street.

It is said that the grippe is
the most common disease in the country
and that it is the most common disease in
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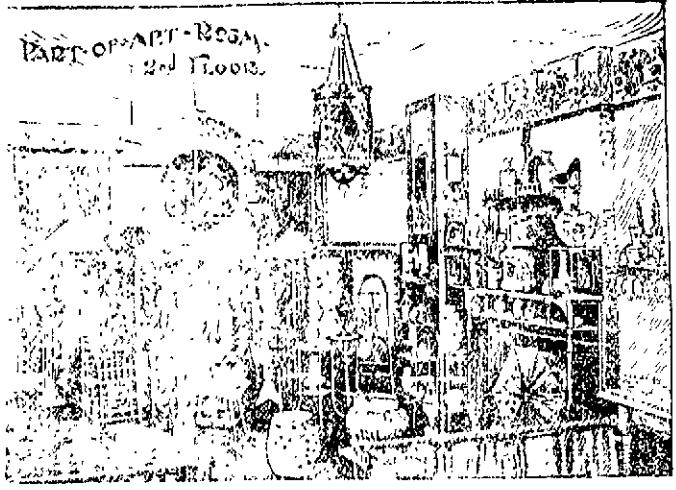
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BARGAIN * SALE!



DAILY REPUBLICAN

SPRING IS COMING.

And you will want your
Carpets cleaned.

ELECTRIC CLEANSER

will do the work. Carpets can be
cleaned without taking up.

It is equally good for cleaning clothes.

FOR SALE BY

KING & WOOD.

MONDAY EVE. FEB. 29, 1892.

ANNOUNCEMENTS.

We are authorized to announce MARCHON MAY as a candidate for Justice of the Peace at the approaching election, subject to the action of the Convention.

We are authorized to announce WILLIAM H. SMITH as a candidate for Justice of the Peace, subject to the action of the Republican town convention.

We are authorized to announce GEORGE F. WICKERS as a candidate for Justice of the Peace, subject to the action of the Republican town convention.

ITEMS OF INTEREST.

Until March 1.

In order not to disappoint our many customers who were under the impression that our Bargain Sale was to continue through the entire month of February, we have decided to prolong the same until March 1.

The Bargain Sale is of great benefit to those who desire fine goods at prices usually asked for cheaper grades.

We want you to come and see for yourselves whether we are doing as we say.

E. D. BARTHOLOMEW

Dunn & Son, tailors

TEEN, \$8—Hoskins & Moore, dentists

SMOKS the old reliable K. & W. cigar, \$1.25

"WHISKY'S MOSHUS" Chronothanotolene, 20-30

For kindling wood ask F. C. Caldwell, the coal dealer, 24-30

"IN IR"—sixteen young ladies, Ohortonothanotolene, 29-30

If you want to see a grand play see "Blue Jeans" to-morrow night.

"You needn't come the Cousin" act over me! Chronothanotolene.

Our all-wool, fast block bonyo at reduced prices to clear out stock. Linn & Sonnen, D. G. & C. Co.

PHILIP KIRKES at 801 North Water street will supply you with superior groceries. Call there.

One of the biggest successes of this and last season is "Bells Jeans," which will be given at the Grand to-morrow night.

Family groceries to suit you at Hucks & Co.'s popular store on South Water street. Goods delivered promptly to any part of the city.

SEZIAL BARGAINS in Gents', Ladies' and Children's Knitted underwear and Underwear Shirts, at Linn & Sonnen, D. G. & C. Co.

In St. Louis Saturday a marriage license was issued to Norrie Curtis and Liment Hough, who gave their address as Decatur, Ill.

Mrs. A. M. Conk died Feb. 13 at South Center, Kan., aged 42 years. Her maiden name was Margaret Clothier. She formerly resided in Macon county.

We have just received large invoices of fresh girdles and slippers, etc. The St. Louis & Linn & Sonnen, D. G. & C. Co.

In another column will be found the official call for the Republican county convention to be held April 23 to elect delegates to the state and congressional conventions.

The case of the city of Macon vs. the Salvation Army was not settled yesterday but will be heard again on next Friday in the same court. It was hung jury.

Today George W. Elchert stated that there was now an unusually sharp demand for the best bananas, and that Elchert & Co. are receiving the fruit in carload lots from the south.

Did the groundhog see his shadow? Two continued bad weather would indicate that he did, and yet there was no sun. Feb. 2. What do the "Sooks" know about it?

"The cup that cheers and not inebriates" is best prepared in one of these beautiful tempos now offered in our great bargain sale.

23-14 E. D. BARTHOLOMEW.

Shuster P. Pint has disposed of his heavy stable property in the tabernacle building to Elmer & Childs, who will run a transfer and carriage line busines.

They may be ready to make an announcement of their place to-morrow.

Remember that Ayer's Clavil Pectoral has no equal as a specific for coughs, colds and all afflictions of the throat and lungs. For nearly half a century it has been a greater demand than any other remedy for pulmonary complaints. All druggists have it for sale.

WANTED.—The judges of Decatur and vicinity to know that Flora A. Jones sold 316,574 bottles of her famous Brush of Roses, for the complexion, in 1890. Thousands of Decatur ladies use it, consequently every druggist sells it.

EDWARD OVERHOLT has permanently located his office in the Chamberlain building, where he will be pleased to see his many friends. Mr. Overholt has eight years of the best experience in the east, and feels that he can give complete satisfaction to all who contemplate building.

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Remember that Ayer's Clavil Pectoral has no equal as a specific for coughs, colds and all afflictions of the throat and lungs. For nearly half a century it has been a greater demand than any other remedy for pulmonary complaints. All druggists have it for sale.

WANTED.—The judges of Decatur and vicinity to know that Flora A. Jones sold 316,574 bottles of her famous Brush of Roses, for the complexion, in 1890. Thousands of Decatur ladies use it, consequently every druggist sells it.

EDWARD OVERHOLT has permanently located his office in the Chamberlain building, where he will be pleased to see his many friends. Mr. Overholt has eight years of the best experience in the east, and feels that he can give complete satisfaction to all who contemplate building.

23-30 E. D. BARTHOLOMEW.

Shuster P. Pint has disposed of his heavy stable property in the tabernacle building to Elmer & Childs

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NEUTRAL FEATURES ONLY

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ronchitis, asthma,
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rs Cherry Pectoral

te safest
nd most effective
mergency medicine.
should be in every
amly.

J. C. Ayer & Co
owell, Mass.

ALL SORTS.

Shad Tom has ever been
for his exquisite appreciation of
y, his sister is his antithesis in
spect. She loathes music and is
to desperation by the notes of a
It is said of her that she at-
tempts to smash every musical instru-
ment she sees.

re of Ointments for Catarrh
that Contain Mercury,
cur will surely destroy the sens-
s and complely derange the
system when entering it through
s surfaces. Such articles should
be used except on subcriptions
putable physician, as the damage
ill do is ten fold to the good you
possibly derive from them. Hall's
h Cure, manufactured by F. J.
& Co., Toledo, O., contains no
y, and is taken internally, and
rectly upon the blood and mucous
s of the system. In buying Hall's
h Cure be sure you get the genu-
t is taken internally, and is made
in Ohio, by F. J. Obeney & Co.
Sold by druggists, price 75c. per

SARA JEWELL, the once popular
s, who has been ill for so long, is
e living quietly in Cambridge at
t, where she has a host of friends.
ewell is looking as pretty as ever,
ast regaining her health.

Sudden Deaths.

rt disease is by far the most fre-
cause of sudden death, which in
uses out of four is unsuspected.

mpoms are not generally under-

These are, a habit of lying on
ht side, short breath, pain or dis-
s on the side back or shoulder, irreg-
ul, asthma, weak and hungry
wind in stomach, swelling of ankles
s, opus, oppression, dry cough and
ering. Dr. Miles' illustrated book
rt disease free at W. O. Armstrong's
all and guarantee Dr. Miles' un-
d New Heart Cure, and his Restor-
Vervine, which cures nervousness,
sleeplessness, effects of drink-
c. It contains no opiates.

Czarovich of Russia has been ap-
d chairman of the commission re-
appointed by the Emperor to con-
neans for alleviating the condition
starving people in the provinces.

La Grippe Again.

ing the epidemic of La Grippe last

Dr. King's New Discovery for Con-

Coughs and Colds, proved to be

best remedy. Reports from the

who used it confirm this statement.

were not only quickly cured but

seas left no bad results. We ask

give this remedy a trial and we

see that you will be satisfied with

s, or the purchase money will be

led. It has no equal in La Grippe,

throat, chest or lung trouble.

bottles free at King & Woods drug-

Large bottles, 50c., and \$1.00,

CHARLEY JEPHSON, the Irishman of

sy's expedition, comes from County

He is akins of Chinese Gor-

and, like all African explorers, is

of writing about his travels.

Will Be Given Away.

enterprising druggist, W. C. Arm-

, who carries the finest stock of

perfumery, toilet articles, brushes,

, etc., are giving away a large

er of trial bottles of Dr. Miles'

ated Restorative Nervine. He

entes it to cure headache, dizziness,

us prostration, sleeplessness, the ill

s of spirits, tobacco, coffee, etc.

gists say it is the greatest seller

ever knew, and is universally sati-

They also guarantee Dr. Miles'

Heart Cure in all cases of nervous

or heart disease, palpitation, pain in

smothering, etc. Fine book on "Ner-

and Heart Disease" free.

Grand Duke of Mecklenburg-

ern, according to foreign papers, is

ally recovering his health at Cam-

where he has been lying ill for sev-

onths.

Some THROAT—Saturate a flanne-

ige with Chamberlain's Pain Balm

nd it to the throat. It will cure

ordinary case in one night's time.

W. E. Fuller, the leading merchant

reensdale, Iowa, says "Chamber-

Pain Balm is a good one. It cured

a violent sore throat. I have sold

ber of bottles for rheumatism, and

with good results." 50 cent bot-

or sale by W. F. Neisler, druggist.

Some PUMPS, Chain Pumps, Iron

Pumps, for sale at Spencer & Leb-

now & Co., 12th & W.

Illustration of a man with a

Always open

offer made by the proprietors

of Sage's Catarrah Remedy. It's

worth of \$500 cash for an in-

ble case of catarrah, no matter

bad, or of how long standing.

ll carry it out, too. It's one

to make the offer. It's a very

rent thing to make it good.

It

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ordinary medicine. But that's

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BROTHERS

Ready to take Stock.

0 GOODS OVER on to Season.

37 About this being the Largest, Greatest and
Deepest Cut Sale ever held in Decatur.

| | |
|--|---|
| 10 yards of Galloves, ility, at 36. | 40 doz. Men's 1-2-dollar Underwear, 39c. |
| 100 Muslins, at 46 | 50 doz. Men's Heavy all-wool Underwear, 69c. |
| 100 Finished Bleached it 56 a yard. | 36 doz. Men's Heavy Fine Camels' Hair Underwear, 88c |
| 100 Gingham, at 46 | 20 doz. Men's Heavy Wool Socks, worth 25 to 35c; to close out, at 14c a pair |
| 100 Comfort Cloths , all colors. | Men's Heavy Flannel Over Shirts, 39c each. |
| 100 Wash, at 3 1-2, 4 and | Men's Heavy Cassimere Shirts, 58c; worth \$1 |
| 100 Turkish Towels, large 2 1-2c each. | All our \$1.25 and 1.50 Navy Blue Flannel and Fine Cloth Shirts, to close, at 84c each |
| 100 Turkish Towels, extra 156. | 40 doz Children's Heavy Ribbed Vests and Pants, 25c each, reduced from 35 and 45c |
| 100 Sheetting, 2 1-4 , at 186. | 10 doz. Misses' Scarlet Medicated Wool Vests and Pants, 28, 30, 32 and 35-in., for 58c each |
| 100 Bleached Sheetting, 2 wide, at 206. | 38 doz Children's all-wool Black and Fancy Hosiery, sizes 6 to 9 in. 18c a pair, worth double the price. |
| 100 Stevens' Unbleached , 76 yd, worth 106. | 30 doz Ladies' all-wool Black Hose, 19c pair |
| 100 of Fine Bleached 1-36 yd. worth 106. | Dr. Warner's \$3.50 Combination Suits, to close out, at \$1.98 each |
| 100 lbs. at 76 roll, clean 100 lbs. | Dr. Warner's \$5 Combination Suits, to close, at \$2.98 |
| 100 lbs. of 2-bushel Grain 166 each. | 6 doz. all-wool Combination Suits, white only, \$1.33 each, worth \$2.50 |
| 100 lbs. at 756 and 886, ie, \$1.00 and \$1.25. | 36 doz. Ladies' all-wool Grey Vests and Pants, 75c |
| | 36 doz. Ladies' all-wool Swiss Ribbed Vests and Pants, 75c each |
| | 6 doz. Ladies' Grey Combination Suits, 75c, worth \$1.25 |
| | 20 doz. Ladies' Balbriggan Fleece-lined Hose, 25c. worth 35c |
| | 10 doz. Fine Balbriggan Fleece-lined Hose, 37c a pair, worth 50c |
| | 6 doz. Ladies' Lined Kid Mittens, 65c, worth \$1 |
| | 4 doz. Fur Top, Lined Kid Gloves and Mittens, 98c, worth \$1.50 |
| | Men's Fur Top, Lined Kid Gloves and Mittens, 98c a pair, worth \$1.50 |
| | Children's Fur Top, Lined Kid Mittens, 50c a pair. |
| | 150 lbs. Dorcas' Saxony Yarn, 10c a ball. |
| | 100 lbs. Dorcas' Germantown Yarn, 7c a ball. |
| | 75 lbs. Western Knitting Yarn, 50c a pound. |

are Slightly Soiled and
-fourths Regular Price.

AGENTS FOR

HERS, Jouvin Kid Gloves and Heminway's Silks.

RESIDENT'S ANNUAL MESSAGE.

to be a matter of States that this Atlantic and a short water route upon these constructed it of cost. The (reign) in his art to estimate the price and that the most prominent project of all our states was the prestige of the country.

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SUPPLEMENT

GEMS IN VERSE.

Only Once.

It was a painful mistake,

An errant and grim;

I waited for the midway train;

The light was low and dim;

It came at last and from the car,

There stepped a dainty dame,

And looking up and down the place,

She straight unto me came.

"Oh, Jack!" she cried, "Oh dear old Jack!"

And kissed me as she spoke,

Then looked again, and frightened cried,

"Oh, what a bad mistake!"

I said, "Forgive me maiden fair,

That I am not your Jack,

And as regards the kiss you gave,

I'll straightway give it back."

And since that night I have often stood

On the platform lighted dim,

But only once in a man's whole life

Do such things come to him.

—Boston Courier.

There Is No Death.

There is no death! The stars go down

To rise upon some sunlit shore,

And bright in Heaven's jeweled crown

They shine for evermore.

There is no death! The dust we tread

Shall change beneath the summer shower,

Or golden grain or mellowed fruit,

Or rainbow that I flowers.

The granite rocks disorb, unrise,

And feed the hungry moss they bear,

The forest leaves link daily life

From out the view, &c.

There is no death! The leaves my fall,

And flowers my wither and pass away,

They only wait through twilight hours

The coming of the day.

There is no death! You are not dead;

Walk over the earth with silent tread;

He bears our best, & I in him die,

And then we call him dead!

He leaves our hearts all his life,

He plucks our hair, & says, "It wears,

Transplant it into him, & it is now

Action imminent, &c."

The birdlike voice whose lay I names,

Mad, glad, glad, & so full of wild life,

Sings now and ever, blushing son,

Around the tree, &c.

Where'er he sees a infant's bright,

Or heart too pure, & too bright,

He bears it to that world of life,

To dwell in it, &c.

Born unto that am I in life,

They leave us but to join again,

With joy we leave in the same—

I except that I am I in man,

And ever now as though unsown,

The dot in mortal spirits is sown,

For all the human race only is so

Is life—there are no dead!

—J. E. McCleery.

What Might Be Done.

What might be done if men were wise,

What glorious deeds my suffering brother,

Would they make,

In love and in life,

And cease their scorn on me in their

Oppression's hot, moist, & abased,

With kindling drops of love, & tendress,

And I a weight from

Light on the eyes of mortal blindness

All slavery warfare has and wrongs,

All vice and crime might be together,

And virtue in them

To each man born

Be free as warmth in summer weather

The meanest wretch that ever trod

The deepest sink in guilt and sorrow,

Light stand erect

In such respect

And I share the teeming world tomorrow

What might he do? It might be done

And more than this my suffering brother—

More than the tongue

Or stud or song,

If men were wise and love each other.

—Charles Mackay.

Memory Is Possession.

They are poor

Who have lost nothing, they are poorer far

Who, losing, have forgotten, they most poor.

Of all who lose and with them might forget,

For life is one, and in its wake poor woe.

There runs a thread of gold that glitters fair,

And sometimes in the train it shows most sweet

Where there are somber colors, it is true

That we have wept. But old this thread of gold

We would not have it tarnish, let us turn

Out and look back upon the wondrous web,

And when it shuns sometimes we shall know

that memory is possession.

—Jem Ingelow.

A Song for the Girl I Love.

A song for the eyes of her fair shrine,

And the fragrant mouth that melts on mine,

The shimmering tresses uncontrolled,

That clasp her neck with golden gold,

The blossom in life with the dainty chintz,

And the little smile's out and in—

The girl I love

G. J. Lowell.

A song for the girl I loved—

G. J. Lowell.

A song for the eyes of faded light,

And the cheek who red rose waned to white;

The quiet brow with its shadow and gleam,

And the dark hair fringed in a long, deep

dream.

The small hand raised for their churchyard

rest,

And the little hand on her sweet dead breast,

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stitution of God

I would dwell if I had the time upon the actualization of God in human experience and the inner consciousness of every believing soul that honestly desires to find fellowship with God and I would like for a moment to emphasize this principle that the only place in all the universe where you can find God as an actual spiritual reality which puts your soul at perfect rest is within the depths of your own experience. You can find it neither in the Bible nor in the creed nor in the church nor in the ritual nor anywhere else but in the communion of your own soul with that unseen Spirit and here you have God actualized.

Let me now turn to the third thought of our subject God's administration. What God is in himself what he is in his character is only of minor importance and interest to the children of men. What he is in his administration of the affairs of men is the great concern of our lives, not what God thinks nor how he feels, but what he does and here there are three departments God in nature God in history and God in personal character.

God's administration can be traced in nature and if we were to follow the history of human thought on this line we should have to divide it about like this.

Astrologic Superstition

Philosophic Dualism

Scientific Realism

In older times men practiced astrology and through its system filled this world with superstition. In later times when man began to investigate nature and his own spirit he came to the conclusion that matter was eternal that they were spirit and matter and that matter was obstinate, that God could not mould it very well but that he did the best he could with the kind of material he had to work with in making our world and all the rest of the worlds, that they were not just what he would like to have had, but the best he could do with the material which the universe furnished him. Thus seems to have been the idea of Plato that there was an inherent stubbornness and unyielding resistance in matter to the energies of God and that accounts for all the evil there is in the world and yet a larger, deeper and more comprehensive thought has told us, has assured us that there can be no contradiction in this universe of ours that whatever is subject to law that whatever is the Supreme power of the universe may be it rules universally and everything in it is subject to the exercise of that power.

In this investigation of nature which men have gone into more deeply when they come to have learned all that nature has to teach them there is an unseen subtle energy that they cannot grasp and for anything science can show to the contrary that subtle unseen power is the spiritual energy of God but God's administration in the affairs of men is well as nature and just what the precise relation of God to history is it is very difficult for the mind of man to define.

Going back to a very early day we

find that fatalism prevailed and dominated the human mind, coming down to a later period we find that a sort of philosophic determinism dominated human thought and yet this conception was so much in contradiction that the human mind has always rebounded from it and gone to the opposite extreme of reckless and lawless individualism. Some men have said that God controlled history other men have said that God had nothing to do with history they are both wrong but just where the divine and the human blend how they work together and produce the myriadous phenomenon that we call history it is not for us to conceive. If you and

I could understand how the body and soul come together how they interact upon each other how they blend then emerges for the production of a sublime result if on the other hand we could decide how God and nature come together how they operate together how they interblend and interact upon each other so to speak then we might be able to understand how God does his work in history. When you look at this which we call history in all its vastness and variety and infinitude of fact and then with the might laws that seem to give direction to it on the line of the development of humanity you can but feel that somewhere and I say it all there is a supreme power that gives direction to its movements and guides its results.

For a moment let us dwell on the administration of God in individual character. You have conscience. Now out of that conscience the Almighty promises to develop man. Supposes that you hold that conscience down crush it out and you will succeed in developing an intelligent brute but develop that conscience let it have its opportunity subject it to its proper stimulus let it have the direction that it will in itself be to give it and out of it will come an enabled but not well developed mind that will unfold into the character of righteousness of integrity of purity of charity which will be the glory of your existence will it not end.

May God grant that every man here

be led by the authority of his con

science for conscience in human nature

is the voice and the authority is God

JEFFERSON DAVIS.

The Twenty-fifth Anniversary of His Capture.

AT IRWINSVILLE, GEORGIA.

COL R D Pritchard's Fourth Michigan Cavalrymen Got Him—Was He in Women's Clothes?—What Became of the Confederate Gold and Silver?

April 2, 1860, is the quarter centenary of that Sunday of panic and ruin at Richmond, Va., when Grant's army pierced the defenses of Petersburg. Jefferson Davis was in his pew at St. Paul's church. A sentinel entered and whispered something in the Confederate president's ear. He arose and left the church.

The outer works of Richmond had fallen the rest must follow. What could be done must be done quickly. Only one road was still open, that to Danville. The chivalric Lee and his army could not escape by that. The Confederate president and his cabinet could, and did. At 10 o'clock that Sunday night a closely packed train left the station for Danville. It contained Jefferson Davis, his cabinet, the archives of the Southern Confederacy, a guard of picked men, and the contents of the treasury.

April 4, the Confederate government was set up at Danville. It remained there six

days. Mr. Davis could not be persuaded that the doom of the Confederacy was sealed. He believed in his star almost up to the time he was captured.

April 10 came word that Lee had surrendered. Once more the Confederacy packed up and fled, this time to Greensboro, N. C.

At Greensboro through the fallen

SENATOR REAGAN president met Johnston and Beauregard.

Even then Mr. Davis believed in the Confederacy and ordered Johnston to continue the struggle. But Johnston refused.

Onward still Davis fled like the Wandering Jew.

Charlotte, N. C., was the next stoppage place. Part of the journey was made in wagons. At Charlotte news reached Davis of Johnston's surrender. From Charlotte the party went to Abbeville, S. C. Davis

hoped to be able to reach Texas and the southwest, if possible, still to build a Confederacy there if not then to escape to Mexico.

But Wilson's cavalry formed a cordon across the path to the southwest, and the fugitives turned again eastward. They passed

into Georgia through Washington, Milledgeville and Macon. Davis intended then to reach the Florida coast and escape by boat if possible. A reward of \$100,000 was set upon the Confederate president's head by the United States, because it was then believed that he was implicated in the plot to assassinate President Lincoln. This was long since disproved. During the flight through Georgia one after another of the Confederate cabinet dropped out of the party and went his way. Only Postmaster General John H. Reagan remained. Mr. Reagan is now United States senator from Texas.

CONFEDERATE GOLD AND SILVER

Gen. Thomas was commander of the military division of the Mississippi. He learned the latter part of April that Mr. Davis had started southward from Charlotte, N. C., with a large escort. He immediately directed Stoneman to send the brigades of Palmer, Brown and Miller to scout down the Savannah river from Anderson, S. C., to Augusta, Ga. At the same time Wilson at Macon, Ga., was ordered by Davis to look out for Davis. There were thus two cavalry commands to the flying president's back.

Davis' last council of war was held at Abbeville, S. C. At that council were present

Gens. Bragg and Beauregard and

five Confederate brigadiers, one of them being Basil Duke who has

written the story of the interview.

To the amazement of all Davis still

urged flight. He repeated the struggles of the revolution.

They are both wrong. But just where the divine and the human blend how they

work together and produce the myriadous phenomenon that we call history it is not for us to conceive. If you and

I could understand how the body and soul come together how they interact upon each other how they blend then emerges for the production of a sublime result if on the other hand we could decide how God and nature come together how they operate together how they interblend and interact upon each other so to speak then we might be able to understand how God does his work in history. When you look at this which we call history in all its vastness and variety and infinitude of fact and then with the might laws that seem to give direction to it on the line of the development of humanity you can but feel that somewhere and I say it all there is a supreme power that gives direction to its movements and guides its results.

Then the Confederate president asked for suggestions for the future conduct of the war. Not a word was spoken. Then for the first time it swept over the mind of Davis that the end had indeed come. His face turned pale as death. He arose and exchanged bitter tears that all was indeed lost. Then he walked away. As he did so Gen. Beauregard followed him hastily and offered to the fallen chieftain his arm for support.

With Davis were his wife and family and sister-in-law Miss H. W. Davis. Five Confederate brigades still accompanied them. Ruthlessly the Confederacy treasury, amounting to between \$500,000 and \$600,000 in coin, had been kept safe with the fugitives through all their wanderings.

It had actually been brought to Abbeville loaded in open box cars for shot up wooden boxes in a variety of nondescript parcels.

From Abbeville, S. C., the fugitives

went to Washington, Ga., and all the coin was transported from the box cars to wagons on which it was loaded across the country.

At the Savannah river Davis himself

sent off the \$100,000 in coin to the Casemate prison.

It was to be divided among the troops

of the Casemate prison, which had been

placed in the city of Macon, Ga., to be used

for the support of the Casemate prison.

Thus the Casemate prison was established.

Then the fugitives went to the Casemate prison.

There they remained in confinement two

years. The Casemate in which they were im-

prisoned was an object of interest to the many tourists at Old Town, Con-

cord. It was a redoubt for treason but never

wasted a man. It was finally released on bail for \$100,000.

Horace Greeley was one of his bondsmen.

So the Confederate States of America became a thing of memory.

ELIZA AUBREY CORNER

sent by Stoneman to intercept Davis. The expedition reached the Savannah river in advance of the Davis party, but the fugitives managed to slip past Palmer's men only to fall into the hands of a force sent out by Wilson. Lieut. Yelman of the First Ohio cavalry, and twenty picked men disguised themselves as Confederate soldiers and scoured the country. Davis crossed the Oconee at Dublin, only fifty-five miles from Macon, and then took the Jacksonville road. May 7 Col. Harnden, of the First Wisconsin cavalry, heard of it and started in pursuit with 150 men. May 8 they rode forty miles. May 9 they crossed the Ocmulgee and came to Abbeville, Ga., on the Ocmulgee. There they learned that the Confederate president had passed that point at 10 o'clock in the morning on the road to Irwingsville. Rading hard after Harnden reached Irwingsville. The Confederate party had gone into camp a mile and a half from the town.

At Abbeville, however, Harnden had encountered Lieut. Col. R. D. Pritchard of the Fourth Michigan cavalry another detachment from Wilson's command that was scouring the country for Davis.

Harnden told Pritchard that he was on the track of the game. During the night Pritchard with 128 men, also rode to Irwingsville and it was Pritchard's men that surprised the camp at daylight.

COL PRITCHARD May 10, 1860, and captured what was left of the Confederacy. It was a black man who guided Pritchard to the Davis camp. They passed quickly and silently through the pine woods, and came upon the fugitives at 2 o'clock in the morning, in the darkness. Pritchard halted behind a hill and sent Lieut. Purinton with twenty-five dismounted men to form a guard all around the camp ready to close in on it at daylight.

At dawn Purinton and his men dashed forward into the camp. As they did so they were suddenly fired on from outside. A lamentable mistake had occurred. The day before at Abbeville Col. Pritchard had informed Col. Harnden that he should remain at Abbeville that night. After the departure of Harnden on the track of Davis, however, Pritchard seems to have changed his mind.

Reinventing his men, they rode over a different route in the darkness and reached Irwingsville ahead of Harnden. At daybreak Col. Harnden's force rode forward to capture the Davis camp. Seeing the men of Purinton's party, and mistaking them for Confederates in the dim light, the Wisconsin soldiers fired on their own comrades in arms, killing two men and wounding an officer of the Fourth Michigan. The fire was instantly returned and three were severely wounded of the First Wisconsin detachment.

At the first shot Pritchard with the rest of his command rushed to the spot joined in the fight. He it was who discovered the mistake first and ordered the firing to cease.

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SUPPLEMENT.

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came to be recognized as a part of the Word of God and were read in the Jewish synagogues, but the Old Testament canon was not completed and closed and given to the church as a finished book, until after Jesus Christ had come to the world and passed away. The canon of the Hebrew scripture was an open question until some time after the dawn of the Christian era; the Mosaic writings were settled, the prophetic writings were settled. Now I want you to notice that there are some books in the Old Testament scripture that are never referred to in the New. Ecclesiastes is one, the Songs of Solomon another, and not until the old Jewish system was destroyed, until its decay was absolutely assured, did the Jewish scribes address themselves seriously to the great question of fixing the boundaries of their sacred canon, and determining for the last time what should be recognized as scripture, and what not. Some books were held in dispute as late as the Christian era.

I cannot dwell at any length upon the formation of the New Testament canon, but it was nearly two hundred years before the Christian church undertook to settle what was to be recognized among the apostolic writings, and even among the gospels, as of divine authority, and what to be considered as merely human, and this controversy continued with more or less heat and interest down to the time of the Council of Trent when the reformation began to unfold itself in such vast proportions, that it became necessary for the Church of Rome to render her final decision, and she decreed for herself, and for her people, for all time, what should be considered scripture and what not, and then if you take protestantism, you will find Martin Luther with all his devoutness and consecration to God, leaving open a large portion of the New Testament writings, for instance, he said of the Epistle of St. James, that it was an epistle of straw. He expressed great liberty, and gave great liberty to his followers in this respect, and finally by common consent, the canon of sacred scripture was fixed, and in the Episcopal church it was decreed that all those books should be counted canonical, about which there had never been any dispute in the church, and we have substantially, the same article of faith in our church formula. So much then for the crystallization and formation of what is termed the sacred canon.

Now let us go to the second part of our subject, the contents of the Bible. I see I am not going to get through in time, and I must crave your indulgence for a little while. There have been three theories about the contents of the Bible; men have said the Bible is history, and have come to look at it as such; men with wisdom, with character, with ability to determine such things have said that the Bible cannot be history; if it is, a history of what? If it was intended to teach history it is certainly one of the most imperfect of books that has ever been given to the world. Men have gone to the opposite extreme, and have said the Bible is myth, it is founded upon tradition. Some vague traditions have come down from earlier times and with the lapse of time, the play of the human imagination, and the growth of superstition, what was once simply tradition and story has come to be recognized as history, but as it is really, it is simply myth, and there is nothing sure, nothing certain, nothing reliable about it, and yet this theory subjected to critical tests, and to careful examination, has been found by the wisest of even sceptical thinkers to be wholly unsatisfactory as a solution of the contents of the Bible.

The great German sceptical scholars have repudiated this notion, that the New Testament, especially, is myth, and they recognize that the great epistles of St. Paul are beyond all question, the production of his pen, and are to be accredited to the man whom it is claimed, has written them. And then, in later times, men have come to believe and think of the Bible, not simply as history, nor yet as myth, but as literature; they say the Bible is literature, that as it is, some parts are historical, it has a historical basis; some parts are poetical, some parts are dramatic some parts are pure fiction, the product of inspiration, a picture which the mind draws for the purpose of illustrating and enforcing great and particular truth. You take the story of the creation; if you say it is history, you become perfectly bewildered with it; if you say it is a piece of poetry, it is the effort of some poetical genius to give expression to the great substantial facts which underlie the history, the origin of our world, and of the human race; you have something that you can depend upon. Take the story of the Garden of Eden, and the fruit of the Tree of Life, and the fruit of the Tree of Knowledge of good and evil. If you separate and take them as literal history, they are perfectly childish, take them as poetry, and you have there a sublime lesson such as you find in many other magnificent pieces of literature. The Bible is literature, so you take the book of Job; if you say

it is history, and that there really occurred the dialogue between the Almighty and Satan, in which they entered into a contract with each other, that Satan was to do as he pleased with Job for a while, only for the purpose of testing his patience, his fidelity, and the integrity of his character it becomes perfectly childish, but recognize that book as a grand, sublime and dramatic piece of literature, such as you find in Shakespeare, and other great dramatic writers, and you have there something that unfolds to you a sublime truth, in connection with the history of human thought in its effort to comprehend the relation of man to God and to nature. And so you find coming on down to the books which dwell on the life of Jesus Christ. Take the story of the Prodigal Son. Who supposes it to be either history or biography? It is simply a picture which the mind produces to impress upon others a great moral lesson, an illustration which is not founded on fact, but is founded on human imagination, and it is well adapted to impress a great moral lesson. So much then for the contents of the Bible. The Bible is historical, but the great fact about it, is that it is literature, and it is to be subjected to the same methods of investigation and criticism and analysis, and re-construction, to which any other piece of literature is to be subjected. This does not for a moment question the truth that it is a divinely inspired book, but in this process of investigation, of analysis, we seek to discover what the Divine Spirit intended to teach thereby.

Let me go on to the last part of my subject, the aim or purpose of the Bible. The old church of Rome said the purpose of the Bible was to teach dogmas, it was given to man to teach him what he ought to believe about God, and about duty, and about destiny, and consequently it was taken possession of by the church, and by the priesthood, and they said it was not fit for the common people to read, that they could not understand it; that these interpretations, only scholars could deal with, and it was the prerogative of the church to ascertain its meaning, and to lay before men in the form of a creed what it was desired to teach them, and so they took the Bible away from the masses; they kept it within themselves in an unknown tongue, and they sought to guide the spiritual life of the people by sacraments, by ritual, by confessions, and by forms of religion without any guidance from the sacred book.

The reformation brought about a change in the thought of men on this subject, and the great reformers said the Bible is for the people, it should be read by all; it should be studied by all, its purpose is to furnish spiritual nurture for the spiritual life of man, and so the Bible must be opened, and every man must come to it and read for himself what God has to teach him about spiritual life and spiritual development. This was the principal of the Protestant church, and it has come down to us. But now then, I want you to notice the embarrassing situation in which it places us. Here the Bible tells us a great deal about natural history, which is not particularly religious; there is a great deal of chronology, there is a great deal that simply pertains to natural life, there is a great deal that simply pertains to every day life of men, and the discharge of the routine duties and responsibilities of life, and there is no spiritual nurture in it, for instance, what spiritual nurture can you find from reading the song of Solomon? What spiritual nurture can you find in the book of Numbers? What spiritual nurture can you find in the book of Leviticus? Now then to put all this vast variety of literature down as spiritual, the Protestant Reformers had recourse to the notion that there was a hidden meaning in all this, and a great part of the work of the Christian church has been to find the gospel in Leviticus, to find the gospel in Numbers, to find the gospel in the song of Solomon; the truth is, there is no gospel there; it was never intended that there should be any gospel there; when man goes to a great deal of this old time literature of the Bible to find the gospel, he is simply trying to find and read in it something that God never put there, and never intended that man should find there.

You take the book of Psalms, there is much spiritual nurture in them; take a great many of the prophecies, there you will find much spiritual nurture. You take the New Testament, the teachings of Christ. They are full of spiritual nurture; you take the epistles especially pastoral epistles, they are full of the gospel. Two thirds of this vast volume has no spiritual nurture in it, and it is useless for you to try to read it in it by some sort of a mistaken process which the mind is not capable of, so when you say the Bible was given for spiritual nurture, you simply leave out about two thirds of it. What then was it given for? It was given to unfold to the children of men, gradually, progressively, the history of human redemption. You may begin with the very first chapter of Genesis and follow that history down to Abraham, and Noah, and Moses, and David, and the prophets, and John the Baptist, and Jesus Christ, and St. Paul, and St. John, and St. James, and St. Peter; and if you carry with you this principle, that the Bible was intended to unfold, progressively, the purpose and plan of human redemption for our world, and from the first chapter in Genesis to the last chapter of Revelation you can follow the golden thread unbroken that will lead you at last from that wonderful promise that was made in the Garden of Eden, "The seed of the woman will bruise the serpent's head," to the wonderful experience that God bestows upon every honest seeker after truth, in the consciousness that He Himself is the Father of man, and that every loyal soul is His child, and between them there is a substantial relation of affection and love that can never perish. If you hold to this principle, that the Bible is an unfolding of the history of redemption, you can come to its meaning, and all in it, both history, poetry, drama, fiction, and for you everything will work in harmony with this great principle.

My friends, let us come to this book afresh; let us open it intelligently; let us peruse it carefully; let us follow out the grand outlines of truth which it opens up to us, and live them; let our hearts open in responsive, grateful obedience to the personal teachings which it impresses upon us, and we shall come into secret, real, happy, un-dying fellowship with God.

SUPPLEMENT.

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Him. But He was so far above the common level that the masses knew of no other use to put Him than to simply cry: "Away with Him, away with Him, crucify Him, crucify Him. It is not fit that He should live." And so it came to pass that the church, the christian church itself, had to take that beautiful Christ, with His spirituality, His self-denial and His broad and universal charity and invest him altogether with another type of character. In other words, they had to bring Him down to their own level, and out of the materials of gospel history create for themselves a Christ that they could appreciate. That is what every man does anyway. I'll come back to that thought again, after awhile.

But the christian church basied itself for centuries, not by holding up the Christ that was the very embodiment of glory and spiritual life, and saying to its people, be like Him, attain to this spirituality, drink it in. Not by holding up a self-denying Christ and saying to men that you are acceptable with God just so far as you have this spirit, this disposition. Not by holding up a Christ of kindness, and gentleness, and love and forgiveness, and saying to men, God is pleased with you just so far as you come to be like this Christ, and no farther.

Instead of doing this, they created for themselves a different kind of Christ. They soon came to a controversy among themselves in regard to what seemed to be the strange contradictions which connected themselves with the life of Christ, and on one hand they looked at the wonderful deeds He performed, and said: "He opened the eyes of the blind, He healed the sick, He made the lame to walk, He unstopped the ears of the deaf, He raised the dead, men killed Him, His friends put Him into the grave, He came back to life again, He walked upon the sea, He fed five thousand men with five loaves and a few little fishes, He stood by the grave side of a friend after he had been dead four days and called him back to life, why, he must have been God." Then men looked at the other side of him and they said: "He had a body, He became hungry, just as the rest of us do, He became thirsty, just as the rest of us do; He became weary, and had to rest, and had to sleep, just as the rest of us do. He became sad and sorrowful and discouraged sometimes, just as the rest of us do, and He must have been man." One class said He was God, another class said He could not be God, that He was man, and the christian church went to work and tried to reconcile the two sides of this wonderful character and to show that He was both God and man, and they went to hair-splitting and to making metaphysical distinctions, and they undertook to show how Christ could be both God and man at the same time, and they went on with this kind of work and making these distinctions until they became bewildered among themselves and got the whole church bewildered, and have handed down to us a system of theology that no man can understand, and it is doubtful whether there is any being superior to man that can ever understand it. It embodies so much of strange fancy and strange contradictions. They went so far as to set forth that there were some things that Christ knew as God but he did not know them as man, that there were a great many things He suffered as man but He did not suffer them as God, and so you see they decided upon two centers of consciousness in Jesus Christ, two intellects, two minds, the divine mind and the human mind, the divine will and the human will, and they had a being of this strange sort that it was impossible for the human mind to grasp or even conceive of. They went on with these distinctions and not only carried them into an explanation of the nature of Christ, but His work; and they said that Christ came into the world, not simply to teach men how to live, not simply to draw men back to God, not simply to generate into the human heart the purpose of righteousness and to impart to human life the true spiritual energy, but that He came to make atonement for human sin by offering himself a sacrifice to divine vengeance and divine wrath; that he came to pay the debt that humanity had contracted, so that God might forgive it after it had been paid, and all that sort of thing; that He came to satisfy the demands of infinite justice so that man might be put in a position where God could exercise clemency toward him after full and perfect satisfaction had been offered for all the wrong that he had ever done. And thus theology has given to the world this strange conception of Christ, and then they added to this that if human souls wanted to be saved and wanted to gain eternal life they must not only be spiritual as Christ was spiritual, and self-denying, as Christ was self-denying, and charitable and kind and forgiving as Christ was, but they must believe all this strange bewildering metaphysic that no man can understand, and if they did not believe it they would be eternally damned, and this notion has come down to us representing Christ in theology.

Let me now ask you for a moment to consider the Christ of psychology. I have just now said that every age, every class of minds, may, every individual mind, must create a Christ for itself out of the materials furnished in the gospel history. There can be no such thing as the cultured man and the illiterate man coming to this gospel and gathering from it precisely the same conception of Christ. We have here facts in relation to the life of Christ. We come to these facts, we reconstruct them into a character and set it before ourselves as the ideal Christ and worship it, but every man does it for himself. Let me remind you that if a man lectures to you on Plato or on Darwin or on Jesus Christ or on St. Paul and undertakes to tell you what Darwin said, what he thought, what he did, how he felt, he may talk to you a long time or a short period of time, but in all his talking there is nothing passes from his mind to yours, nothing. He simply sets your mind to work, and your mind for him creates an idea of Darwin, about whom he has talked. He may succeed in producing in your mind the same sort of mental action, and precisely the same conception that he has of him in his own mind, but he never knows whether he does or not, nor do you. You have no means of knowing it. He simply sets your mind to work and you produce a character that he is trying to represent through language. You do precisely the same thing when you come to the New Testament. There is nothing passes from the pages of this book into

your mind at all. You read, and that incites your mind to action, and in your own mental action you produce—re-create character that you conceive to have existed eighteen hundred years ago; but whether you have in your mind precisely the character that the person who wrote the book had in his mind you can never know. You have no means of knowing, and so by the use of psychological law you have to create a Christ for yourself. Now you come to this record. All minds perhaps, are made substantially on the same plan. We come to this wonderful record and the first thing that reason tells us when we read it (I believe, if we stop to think, that we are all agreed upon this), that this wonderful personage whom we call Jesus Christ, was a development. He did not drop down from heaven full grown man with a perfectly matured mind and a perfectly developed character, and with perfect energy of will. He came into this world just as other human beings do, and when he was a babe in the manger at Bethlehem he did not know anything more about Himself than other babes do about themselves; He did not know whether He was divine or whether He was human, or whether He was anything; He did not know that He was there. It took Him about as long as it takes any other boy to know his mother. His mind and body were the result of development. So we are told here that He grew in stature, that He developed a physical organism just as the other people do. He grew in wisdom, so He developed intellectual power. He learned by putting forth mental effort. We are told in this book that he grew in favor with God and man, so that he developed moral character just as other people do. The whole person was a growth, physical, intellectual, moral. There is nothing more clear to the thoughtful mind than this truth in regard to the person of Jesus Christ, and we can never understand this gospel history, nor this wonderful character, unless we begin with his infancy and follow him up through the years of childhood, and mark his ripening manhood and the constantly developing consciousness that he had of his mission and of the nature of his work.

Why, you say, did he not work miracles and do all the wonderful deeds that are reported to have done? Certainly he did. Did he not know that he was the son of God when he was a boy twelve years old? Does not every other twelve-year-old boy know it? Do you know of a boy who has attended Sunday school and read the Bible and been instructed in religion anywhere, that does not have the same dawning consciousness when he is twelve years old that he sustains an intimate relation to the supreme spirit of the universe, and learns to call God his Father, and that he has a mission for him in this life? This same thought was very clear to Jesus Christ. When a boy of twelve years, he asked: "Wist ye not that I must be about my Father's business?" It was simply the developing religious conscience of the lad, that was all. You say, Did he not know that he was divine? He found it out after awhile, but it took him a great many years to find it out. Did he not know that he had the power to work miracles? Yes, after he had tried it. He saw somebody suffering, and the sight of suffering excited his sympathy and awakened in him an impulse to relieve, and with the impulse and the effort there came to him the consciousness of power to do it. He learned it that way, just the same as any other boy learns what he can do; just as any other man learns by the conditions under which he is placed what he can do, so Christ learned it. His wonderful personality was developed.

If you read his gospels carefully you will come to find that he understood the nature of his mission much better the year before he died, than he did three years before he died. It comes out more strikingly, more clearly. He seems to be increasingly impressed with the wonderful responsibilities that rest upon him for the accomplishment of the great task that had been set before him.

If you follow him closely you will find another truth—not only the truth that his personality was the result of development, but that he passed through all his earthly life with the consciousness of limitation, with the feeling that there were some things he could not do. He could work miracles; he had a certain degree of mastery over nature; he had a most remarkable power in a great many particulars; but there are limitations, he says himself, to his knowledge. Some one made enquiry of him in regard to certain things in the future, and he said, "Of that day and of that hour knoweth no man, no, not even the Son, but the Father only." There is his own confession of mental limitation, a limitation put upon the consciousness of his divinity. You follow him, and what do you find? When this good woman I just spoke of brought her sons and wanted them to sit, one on the right hand, the other on the left of the kingdom, he said, "That is not mine to give. I cannot do it. It transcends my authority, my power, but it shall be given to them for whom it is prepared of my Father."

So follow him on down all his life, and you find this sense of limitation pressing upon him everywhere. Will you tell me why he prayed? Did he really feel any want when he prayed, or was he just simply playing at prayer? Did he pray as you often pray, because you are accustomed to pray, without really feeling an intense longing for something you cannot supply yourself? Do you suppose he went through that kind of form of prayer, or do you suppose he was just praying to make his disciples believe that he wanted something he could not supply himself, and therefore asked his Father for it? Do you have any such notion as that of Christ? Did he really pray? Did he feel intense longings that he could not satisfy, pressing wants that he could not meet; urgent needs that he could not supply himself, or did he pray in earnest, out of the full consciousness that there were limitations set upon his own individual energy, and that he needed the help and the assistance of a higher power? Follow him, will you, into the Garden of Gethsemane, into that dark and dreary night, the darkest night that ever cast its shadow over this world of ours, and watch him. There he takes two or three of his intimate disciples, and then he says to them: "Tarry ye here and watch, while I go yonder and pray." Then he kneels down and turns his face heavenward and cries, "If it be possible, let this cup pass from me." Then he returned to his disciples, for he felt lonely and sad, and found them asleep, and he said,

"What could ye not watch one hour? Watch and pray lest ye enter into temptation." He went away and prayed a second time, saying the same words, and his soul, he said himself, was exceeding sorrowful, even unto death, and then he went away and prayed again, the third time saying, "Oh, my Father, if this cup may not pass from me, except I drink it, thy will be done." Was there any consciousness of limitation resting upon him there, or did he have the full consciousness that he did not need his Father's assistance when he thus prayed? Which, think you, is the likelier of the two hypotheses? Did he really pray? Then follow him, will you, follow him to Calvary and watch him as they pierce his hands and feet with the nails, and then listen to him, as with his last expiring breath he cries, "My God, my God, why hast thou forsaken me?" Was there any consciousness of limitation in that? Does psychological analysis help us any at all to understand this strange language? If it does, then it surely means that at the very last moment of human life he was oppressed with the sense of limitation and really felt, as you and I feel, our dependence upon God in some particular.

But now I want you to follow him farther. There is another wonderful truth that unfolds itself here. If we had to follow him simply to Gethsemane, and to Calvary, and to the shadow of the tomb, and see his friends put him away to silently sleep, we could not exert in him that faith which is necessary to bring spiritual inspiration to our own souls; but I want you to notice that in addition to his development of his personality, and his consciousness of limitation that oppressed him all his earthly life, there was finally the transcendence of that limitation. There came to him this inner consciousness that his individuality, his personality, transcended all the limitations of earth.

We have the Christ who lived, the Christ who taught, the Christ who suffered, the Christ who died, the Christ who was buried, and he never had in all this history, the perfect consciousness of his divinity. But I want you to notice that he appeared to his disciples again after he had died, after he had been buried. There was what we call the resurrection of Christ. He came back to them, he lived with them more or less for forty days, and during those forty days, if you analyze what he says, and what he does, and the feelings that he had, and the sentiments to which he gave expression, you will find the same absolute transcendence of all limitation, just as clearly, as surely, as you find before his birth the consciousness of limitation. He never prayed after his resurrection—you never find him pray anywhere. He never felt the need of prayer. What did he say, one of first things after his resurrection—so thing he had never dared to utter? "All power is given unto me in heaven and on earth." I am the master of the world. "Go ye, therefore, and make disciples of all nations, in the name of the Father, and of the Son, and of the Holy Ghost." What a consciousness of power there is in this wonderful expression.

It is a matter of very small import

to us whether that body in which Christ lived, and which was put to death and put in the grave, whether that body really came back to life or not. That is not the supreme question. The supreme question is, Does the Christ live? Did that intellect, that will, that marvellous heart power, survive the wreck of death, and the triumph of the tomb? He never could have convinced his disciples of that unless he had come back in human form and with human body. The Hebrew mind has never been able to grasp the conception of abstract immortality. The only way in which they could grasp the doctrine of immortality was in connection with the resurrection of the human body. The Greek mind grasped it abstractly. Plato has formulated it, has laid it down as a principle of philosophy that he thought beyond all dispute, but the Hebrew mind never could grasp it except in connection with the return of the body, and so it was necessary that Christ should appear with bodily form; that he should talk with his disciples; eat with them; feed them; take an interest in their temporal welfare; appear to them again and again. So far it is important, but the important thing to us is not whether Christ's body came back out of the tomb or not, but whether the Christ lives. Whether that matchless intellect, that marvellous will, that noble heart of his is still accessible to human longing and to human prayer, and to human faith. And so Christ comes back to us, having transcended the limits of death and the limits of the grave. He appears among his disciples, and after forty days he ascends. He goes out with them to Mount Olivet, and while talking with them he begins to go up, up, and at last a cloud receives him out of their sight. This is a very simple and a very beautiful story. Whether it ever occurred literally just as it is recorded to us or not, it brings to us this thought, this message, this wonderful disclosure as part of this remarkable history, that Christ in his intellect and moral power transcended all the forces and agencies of nature, and in spite of gravitation went away from the sight and the presence of men. And then we have brought to us this other wonderful truth, the intercession of Christ at the right hand of God. Now to represent God as sitting upon a throne and Christ as sitting or standing by his right side and constantly pleading the merit and virtue of his death in the interests of humanity, and constantly praying that men may be forgiven and blessed and saved, for the sake of what he has done, is undoubtedly a very crude conception to form of the intercession of Christ. But divested of poetry and the fanciful, and the dramatic representation, it leaves this grand naked truth open to us, that Jesus Christ has access to all the infinite resources of God's grace and love, and that he has the ability to make them available to every honest soul that seeks them in his name. We can hold fast to that truth, and so we have Christ transcending the limits of earth, and the limits of human experience, and the limits of the grave, and the limits of this material system, and transcending all the limits of the moral law, and laying his almighty grasp upon the infinite resources of Deity and making them available for the salvation of every seeking soul. What do you want better than this? Thus we have the Christ of Prophecy, the Christ of History, the Christ of Theology and the Christ of Psychology.